

TABLE V.

		<i>Husband</i>	<i>Wife</i>	<i>Offspring</i>
GROUP A.	{	1. Panungka	Parulla	Bultara
	}	2. Koomara	Bultara	Parulla
GROUP B.	{	3. Parulla	Panungka	Koomara
	}	4. Bultara	Koomara	Panungka

It will be seen that the community is segregated into two intermarrying groups, and that the children take the name of the complementary section in the division to which their mother belongs.

In the southern portion of South Australia there are a number of tribes who possess the two primary groups only, like A and B in the foregoing tables, without any subdivisions into sections. As an example of this system, it may be mentioned that in some districts these two divisions, or groups, are called Matturri and Karraroo;¹ in others they are Krokee and Kumite; in other parts they are called Kookoojiba and Koocheebinga, and, again in others, they are known as Koolpirry and Thinewah. In each case the men belonging to one primary division marry the women of the other, and the children take the name of their mother's division. As I am now engaged in the preparation of a comprehensive article dealing with this type of organization, I shall not enter farther upon it at present.

ON AN INTERESTING FRAGMENT OF THE “BOOK OF THE DEAD.”

BY RUDOLPH BUTI, PH.D.

(*Read May 5, 1899.*)

In the Egyptian collection of the Woman's College of Baltimore there is an Egyptian hieratic papyrus which, when handed to me for translation, I found to be an interesting fragment of the “Book of the Dead.” The fragment written on papyrus is a foot and an inch in length and seven inches in width.

It contains a part of the 149th chapter, which is divided into fourteen paragraphs. The papyrus is also divided into vertical columns of three inches, separated by a double line of nearly one-

¹ *Journ. Roy. Soc. N. S. Wales*, xxxii, 69.

eighth of an inch. The top of each column is occupied for two and one-half inches by colored vignettes, relating to the subject of the paragraph.

The 149th chapter, to which the fragment belongs, is one of the highly mystical chapters, and, with the 148th, was to be recited on the festivals of the first, sixth and fifteenth days of the month, in order to let the deceased pass the mystical regions of Akar (a kind of Purgatory?) and to allow the soul to come out of them.

The entire 149th chapter contained fourteen parts or “abodes” of the Hades. In this papyrus we have the eleventh, twelfth, thirteenth and a portion of the fourteenth or last: but even the first three are not complete.

Almost all the vignettes have demons with swords in their hands. The first vignette (eleventh abode) contains a zigzag path, which is not a staircase as it appears for want of perspective, and two demons. One of them is female and lion-headed, with two swords; the other is male, a Cynocephalus God, also with two swords.

The following vignette (twelfth abode) contains a hippopotamus demon with axe-blade containing four swords.

The thirteenth abode contains the goddess Thaur or Thoueris, a concubine of Typho, the evil genius *Sēpu*, with the features of hippopotamus and holding a scarabæus.

In the papyrus of Turin there is also a bareheaded god with bow and arrows; in its place are three horse-shoe-shaped abodes.

The last vignette is very much mutilated, but, with the help of the other rituals, we can reconstruct it. We have a crocodile, a hawk and an antropo-sphinx anubis, a Shes or tie God adoring, hawk again, befaced demon with swords, nit and horns.

According to the very regular writing of hieratic text, the colors of vignettes and the differences from other texts, we can say that this fragment belongs to the twenty-first dynasty, like one of those extracts made for religious purposes, preserved in the temples in order to be recited on the festivals of Uka or Thoth, the birthday of Osiris, the manifestations of Khem and the night of the hakr.

The first line of each column, containing the title of the paragraph, is written in red ink, all the others in black.

Although there are seventy-eight fragments of the “Book of the Dead” (of which twenty-five only in England and seventeen in

Paris), the Baltimore fragment is one of the few in America, and it is interesting on account of its fine handwriting and its completeness in the titles of different columns or paragraphs.

Besides that, in our fragment there are some variants worthy of note.

In the beginning of the eleventh abode we find a mention of "Osiris, Lord of Tattou" (*Āsar neb Tattu . . .*), which is never seen in the other texts.

All the phrases which in the Naville complete edition are erased are here clearly legible; even in the beginning of the twelfth abode, when in this fragment is written, "Osiris who opens the doors of heaven" (*Āsar un āā pet . . .*); in all other fragments this phrase is always wanting.

Equally, in the beginning of the last or fourteenth abode, the phrase, "Ammon in Thebes" (*Imen em Āptet*), is not to be found in any other edition.

CALENDAR OF
THE CORRESPONDENCE OF
BRIGADIER-GENERAL GEORGE WEEDON, U. S. A.,
WITH CELEBRATED CHARACTERS OF
THE AMERICAN REVOLUTION.

IN THE LIBRARY OF THE AMERICAN PHILOSOPHICAL SOCIETY.

Prepared under the direction of the Committee on Historical Manuscripts.

(*Read May 5, 1899.*)

LETTERS TO GENERAL WEEDON.

BLAIR, ARCHIBALD :

1780.—*September 6. In Council.*—Proposition from Col. Robert Lawson to raise a body of volunteers to march to the southward, accepted. Detailed enumeration of conditions under which they shall serve. (Copy) No. 40.

1781.—*April 4. In Council.*—Extract from the minutes. Rule of exchange of prisoners to be adhered to as far as possible, calling for such citizens first as have been longest in captivity. If enemy think proper to liberate *absolutely* any number of captive citizens, an equal number of theirs shall be liberated. No. 75.